

M. 20. Hare (11)

THE
NECESSARE 363
AND ASSVRIT
way to pluk awa al discord
in religion:

SETT FVRTH IN LATIN
be à godlie and lernit mā, Renatus Be-
nedictus, Doctor of diuinitie in Paris,
and Precheour to the maist noble, Chri-
stiane and constant Princes, Marie
Quene of Scottis and Drouriar of
France.

Translatit in Scottishe be Ninian
Winzet à catholik Preist.

Except Ze do pennance, ze sal al at anis
perise. Luc. 13.

P A R I S I I S .

Apud Annetum Briere.

1565.

H. Dylon

HEIR the word of the lord, o ze Sones of
Israël: For the lord is myndit to punise the in-
duellaris of the erth. Forquhy, thair is na laustie,
thair is na mercy, thair is na knaulege of God in
the erth. Misfaying, leing, mēslauchir, thift and a-
dulterie hes gottin the Vuir hand, ane bluidgilti-
nes followis ane Vthir. Thairfor sal the erth be
in a miserable estate, and al that duellis thairin,
salbe ruitit out. O see 4.

a23(33)

THE TRANSLATOVR.

To the christiane reidar.



EN christiane peace
 and vnitie is sa ernestlie
 commandit be the au-
 ctor and revvader
 thairof our lord Iesus,
 and hes bene sa feruēt-
 lie techit be his Aposto-
 lis, and euir also sa in-
 uiolablie obseruit be al trevv Catholikis:
 I think thair is nane of that blissit numbir,
 quha is nocht verray sory and dolorous for
 the abominable dissensiō in faith presentlie
 in Christindome , and extreme calamitiō
 (quhilk the gratiouſ God auert) appering
 to followv schortlie thairupon. For quha can
 persuade him ſelf tobe à trevv and vnein-
 zeit membrir off Christis body myſtical, ex- *siquid patitur*
 cept he be ſolif and noyit for this maift tri- *vnuas mem-*
 bulous and daingerous ſtorme of diſcord in *brum, compa-*
 religion? quhilk hes miſerabilic and diuerslie *tiuntur cetera*
 ſeuerit and rent in ſundir thame , quho- *membra,*
 me nocht only our Saluiour maift ſueitlie *I.Cor.12.*

A ij

Tho te christiane

exhortis to be (according to thair promise
maid to him at baptim) euir vwith him , and
amangs thame felsis at ane: bot nature also
suld maist strytlie bind and chenze togiddir
in ane. Quhairfor I intendig be Godis grace
to perseuere to the end à mēbir of this laid
blisit body, culd navvais, I confes, bot accor
ding to my sobir estate, take grete thocht
and cair thir mony zeris of this mater: And
sua pasing profoundlie ostymes vwith me
self, and inquiring also at vvtheris of the pri
cipal cause of the beginning, incres and con
tinuance of this maist lamentable, perulous
and vvnhappy discord : and syne hovv it is
cū to pas , that this furious raige be na kynd
of meanis (albeit nocht litil diligence hes
bene tane thairin be al estates) may onyvvais
as zit be flokinit:bot rather(as vveil apperis)
the mair labour and pyni hes bene tane to
put remeid thairto, it is daylie mair and mair
kendlit:and finalie quhat may be the readiest
and assurit vvay and meane to putt at the
last this monstre maist mischeuous aluterlie
to destruction, I chance at lenth to reid this
tractate following, quhilk the auctor thairof
(à mā quhais zeale for the hous of God, and

singulare erudition be his daylie doctrine
this day in Paris, and mony cunning vvriddin-
gis, is sufficientlie knawvin, zea evin to his
enimeis) maid the tyme he vves in Scot-
lād an vnabaisit Precheour of Gods vword to
our maist gratiouſ Souerane, Quene Marie.

Quhilk tractate, because it apperis to me
maist cleirlie and fullelie to sett afoir our
eis al the hail premissis, and that sa planelie
in maist viue colours according to the haly
scripturis, that I being satisfiit thairby of
my avvin layng musing, vves movit for si-
cylke satisfactiō of vvtheris of our cuntrey
qua ar vvnliterat, and specialie for preser-
uation of the waik (in thir tribulous days)
frome sclander, to translate it in our wulgar
layngage. Quhilk git it sal pleis the christia-
ne brother, to receaue, consider and followv
vvith lik sincere affection as I haue set it
furth: I hoip in God, thouv falbe sa con-
tentit, that thouv fal think baith our labouris
vveil bestovvit. And thus fair thouv vveil.

At Paris the 3. of Ianuare 1565.

A iii

RENATVS BENEDICTVS
doctor of diuinitie in Paris, to al pro-
fessing Christe our God and rede-
mar, grace and peace.

ZE inquire, ô christians, quhy almich-
ly god hes geyn wþ the trew reli-
gion, quhilk he hes establisit, and sa
monyways confirmit, togidir with
the professouris thairef, to be now in our days moc-
kit and rebukit? And how cumis it to pas, that
nochtwithstanding al the meanis, quhilks hes bene
hiddir to assaile, and ar now presentlie assaile-
zet, the discord in religion may nicht be drenin
awa? And schortlie quhat is the assurit and ready
remeid to receücel and knit al (Professing the name
of Christe) in ane faith and religion? Panse and
diligetlic consider thir thingis that followis, and per-
aduētuir ze sal confes zour selfs to be satisfit. Bot
at al tymes lat euery ane ef ws (as becumis chri-
stians) help vtheris with our prayers. At Edin-
burgh in the Palise of the maist prudent and maist
noble Princes, Marie Quene of Scottis and Drou-
rier of France, the tent of December 1561.

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THE NECESSARE AND ASSVRIT WAY to pluke awa al discord in religion.



He estate of christindome of the calamities sufferit in al this our ai- teis, unnatu- ge a maist barber and mis- rat dissension cheueous sauagenes, to the and hatrent heich damage of common brocht in the welthis and of religiō. For samony sedicio- mes and here- nis, discordis, hatrent and weris hes the seis. sectis and diuersifie of doctrine in faith brocht with thame: that now nothir fa- ther and soné, nor wyfe and huisband, nor brothir and sistir, nor Princis and Subie- etis embraces or acknauleges wtheris be ny vvays hes natural and detful cōcord and beneuoleēce. How mo- Quhilk mischeif maist lamentable and to ruit cut al- duiful, quha soeuir hiddirto hes labourit to discord in re- tak awa or heale, hes gottin na thing les, Zit almaist a than it, quhilk tha wald haue had and lui- in vane.

The assurit way to pluk awa
kit for, and hes done na ferther in the cau-
se, than tha quha wald haue labourit to slo-
kin a maist raigeand fyre, be suaking
upon it a grete quanticie of faggotis. For
quhy, the body of the estate of christinge do-
me, quhilk wes already be discord and dis-
sensiō in doctrine waikit, feble and maid
ruinous : be thame, I wate nocht how,
is almaist brocht now to vter ruine:
for tha haue followit heirin the vnleirnit
and inexpert physicians, quha miskna-
*An apt simi- uing the richt and proper art to cuir and
litude.*
put awa diseisis, quhel tha in laying to in-
conuenient sawis whirways than war
expedient, makis thame to heale the bo-
dyis of the seik, othir bringis thame to
the graif, or to sum maist daingerous in-
firmicie.
of the duiful
miseris new
raiging in
the warld.
Ephes.4.

Suithlie quha seis nocht this, I think
it nocht possible, that tha can see on y thig.
For quhat cōsent now offaith (quhilk ex-
cept only that it be ane, can naways be hel-
thful)

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thful) is now found amangis christianis? Quhat cheritie? Quhat securitie? Zec rather be the contrare, quhat kynd of dissension, quhat seditiō, quhat factiō and vnreconciable hatreit, quhat deceatis and daingers ar notht daylie sein? It apperis weil now, that mē notht only hes lousit the maist stryte* band of christiane cheritie, bot aluterlie also hes schaiki fra thame, and cassin Rom.1; at thair healis, al kynd o of humanicie in Gal.5. safer that vngodlines falset, irreligiositie, sum glistering beastlie crueltie, sauagenes, hypocrise, vio- apperance of lece, and schortlie al the crafts and iougla- godlines. rie of S.ithā apperis to haue raisit vp baith 2.Timoth.3. men agais men, and agais almighty God. 2.Cor.11. Thair is treulie nane I grāt, of quhatsoeuer faction or sect he be (zec albeit he war ane of thame, quha makis plane weir agais God fimsel) quha wil nocht labour to promis and pretext sum apperance of vertew and religion: nochtheles thow sal finde richt few, quha in veray dede herilie luvis

B

The assurit way to plukawa
and professis the samin , forquhy because
we haue slippit fra the haly cōuersation of
our foirbearis , thairfor we acknaulege
nocht the faith nocht thair faith : hauing experience in
of our haly fo- our selfes of that saying of the Apostil, Tha
refatheris. haue aberrit fra the faith, because tha ha-
I.Tim.I. ue left thair first cheritie.

Quhy we
acknaulege
nocht the faith nocht thair faith : hauing experience in
of our haly fo- our selfes of that saying of the Apostil, Tha
refatheris. haue aberrit fra the faith, because tha ha-
I.Tim.I. ue left thair first cheritie.
Quhat diligen-
ce hes bene ta-
ne to plukawa
him to find remeid to the triblis of chri-
al discord in stindome: the diseise of the quhilk , tha
religion : and haue nocht only nocht meisit nor mitigate,
bow na thing bot rather hes maid it baith scharpear and
thairin is gretear. Treulie that diligēce hes bene tane
brocht to pas. be mony meanis (and tha baith iust and rea-
sonable) that tranquillitie and consent in
faith nicht haue bene brocht agane , it is
bettir knawin , than that it suld neid to be
prowin. For sumē be gētilnes , and wthers
cōtrarie beschairpnes , hes labourit to pluk
awa that maist wnhappy mischef of
the common welth , to wit Discord in re-
ligion: neuirthelis tha appere to haue done

al discord in religion.

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nocht ellis , bot it quhilk Hercules did in The mo he cut
cutting of the hedis of the monster hydra. tit of, the mo

For quhen Princis walde with fyre hauē sprang vp of
endit the mater, tha fand it be experience new.

in dede, that the ashis of heretikis war as The diligence
a sawing of the seditious multitude, that of Princis, con
war a little eftir to sprout vp. forme to thair
office, Rom.13.

Quhen Bischeses siklyke with thair of Bischeses.
spiritual suord of excommunication, inten- I.Tim.1.
dit to destroy and expel sik schismes and Matt.18.
diuision, tha fand thair thundir (quhilk I.Cor.5.
al christianis hes euir dred, and is in dede I.Tim.1.
nocht without cause to be dred) rather to
hauē encuratet thair aduersaris, than to
hauē ony wayis tribulit thame.

Wtheris being richt pissant baith in of cuning elo-
quiknes of ingine and in grete reiding als- quēt ant scar-
weil of humane as of diuine literis, and pe reasoneris-
weray prompt treulie baith in eloquence I.Pet.3.
and reasoning, doutit nawayis to desced in
battel agais this pestiferous beast, discord
in religiō. Bot of al thir thair disputatiōs

B y

The assurit way to pluk awa
nis alsweil publict as priuat , tha wan na
thing ellis, bot harrent and incres of obsti-
cie , and induratnes of thrawart and stif-
neckit mynds. For it is in dede a manifest
thing, that quhare regaird is to be had of
faith, reasons and arguments ar to be sett
asyde, For faith (quhilk is the gisf of God,
and abone al reasone) requiris an humble
and obedient spirit, and nocht à crafty nor
à subtel reasoner. For chistians hes euir
bene callit, nocht disputers be reason of
thair disputing : bot faithful be reason of
thair faith and beleuwing. Thais doctri-
nes and sciences , quhilkis be manlie rea-
son and industrie ar conquest , be subti-
litie of manly reasoninr may be confir-
mit and defendit . bot sa is it nocht of the
doctrine of faith : for it throw humilitie
(the wnderstanding of man being maid
capture) be the haly gaist is baith conquest
and keipit.

This wes maist manifestlie declarit in

2.Cor.10.

Faith.

Ephes.2.

1.Cor 12.

Faithful.

Manlie rea-
soning.

Heb.11.

2.Cor.10.

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him, quha in the * general councel, be seple * In that maist profession of his fauh cōpellit that scharpe ancient, to and subtel philosophur to beleue: quhome wit, the first al the leirnit, the eloquent and the experi- haldin at Ni- mentit doctoris nicht nothir vincus nor Ecclesi. hist. li persuade. Quhilk thing that self philoso- 10. cap. 2. phour confessit in thir wordis: Si laying as the mater, said he, stuid wpon words, I sett words agains words: bot quhen out of the mouth of the speikar the diuine pouer of the spirit procedit, words nicht nocht resist the spirit that spak. Heirfor 2. Cor. 2. humane arguments and reasoning makis als mekle a man to beleue, and confirmis The treuth of als necessarlie the mysteriis of faith, as dois this is knawleid and yrne caus him to flic: because tha in in mate- inuolue the doctrine of faith in manly rea- ris of faith cō- sons, quhais treuth is to be socht aboue al sacramentis, reason in the almighty pouer of god. this day in cō-

Wtheris hes inuadit this cruel bluidy trouersie.
beift with al kynd of writtēs: quha, albeit Furhsettaris
hes gretumlie helpit the waik, nochtheles of buikis.

B ij

2.Tim.2.

The assurit way to pluk awa
mony of thame in abusing licencious re-
compensation offlyting with flyting , pro-
uokit thair aduersaris rather than suppres-
fit thame : and apperis to haue done na
thing in this mater worthy the modestie of
a christiane: bot rather hes baith sterit wp
the aduersar to wryte agane , and mouit
witheris also to sik indignation , that tha
wald nothir Reid the wrytings of the
ane nor of the vthir. For godly christianis
vseis to delyte thame selfs in the semple ve
ritie, bot naways in vane and contentious
clattrie. Quhilk bairdrie without dout
quha soeuir wald be desirous to heir and ler
ne , suld rather seik it amangs tratling and
schameles carlingis, tha out of the wrytin
gis of thame, quha professis christiane do
ctrine. For mockrie and barding becumis
mair raylers, ruffians and bardes, tha chri
stians : quha ar counselfit be the Apostil to
receave in the spirit of meiknes thair bre
thir , in caice it chanse thame to fal in ony
falt or sin.

Gal.6.

Wtheris also be thair publict sermons Precheouris.
 maid to the people eloquentlie, wyislie and
 with grete zeale, making thame to suppres
 the rageand furie of this pestiferous beast
 Discord in religio, war contemnit: and
 thair words proponit publict lie at the com
 mād of Christe, tuke nocht that efficacitie
 to dry wp, zea, or to assuage à little the
 maist stinkand and pestiferous flux of that
 venomous puil of sedition and discord, bre
 stīg out baith heir and thair. For the wor
 dis of veritie publict lie sett furth, being for
 the inlake of faith displeasing to the ein of
 thir nicht oulis, micht naways bring thir Catholik pre
 lurkand learis furth of thair cainis and ching is iffy
 hid hoils of wicket doctrine , to the licht mes wnfrut
 of the euangel. ful, throw in-

Atouer quhat meanis hes Princis and lake of faith
 al kynd of magistratis nocht assalizeit be in the audi
 thair edictis, presons and torments, agains tour.
 that bluidy beast quhilk be reason of hir ce of al kynd
 sa mony headis and hornes is terrible pro- of magistrates.

Hydra.

The assurit way to pluk awa
digious and mostruos? Bot quhat proffettit
and obtenit tha be thir mony and sa diuers
thair enforcements and diligence? Assu-
ritlie euin als mekle as Bischops and w-
ther Prclats of the kirk, in gaddinger the
councils alsweil pruincials , as generals:
quha labouring beal thair possible ende-
uoir , that that deformit and maist perni-
cious beast Dilcord in religion being
destroyit, we nicht haue al thingis pacifit
and in rest: na wthir thing wan tha bot re-
proches and rebuiks : quhilkis baith in
word and writt we see daylie inuentit and
warpit agains thame : na wthirways than
the fyreschuiting monstre with the mony
heidis struckin be Hercules nothir fled nor
of diuers sclā gaue place , bot apperit to wax euir mair
ders throw and mair strenthy.

the premissis.

Sum began to
have an hink to pas , that mony of the flok and kirk of
concerwing the christ began to dout, of that trew faith, in
trew faith. the quhilk afoir tha had euir leuit : vehe-
mentlie

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mentlie houering and perplext , awyting
With extreme sadnes , and nocte without
feir the end of the mater.

And wtheris treulie wapping aluterlie wtheris pla-
asyde al the catholik, vnliforme and anciet nelireuoltit to
professiōn of the ecclesiastik and only trew schisme.
faith , and planelie reuolting to schismes
and diuisions (in the quhilks tha blidit
be thair awin wickitnes, contendis the ve-
ritie to consist)hes declinit planelie fra the
kirk of Christē: to the quhilks schismes we
see thame sa obstinatlie addicit and boūd,
that now nothir vil tha heir , nor may
tha heir (tha ar sa withholdit in the grrippis
of Sathā)that thīg, quhilk is catholik and
godly. Tha cal mirknes licht & ewil guid.

2.Timoth . 2.

Esa. 5.

Quhilk thing treulie aucht to be haldin wtheris foun-
maist vyle and filthy, and perchance wor- deit doisnit
thy of compatiēce and reuth: siklyke as also and fleit.
that tha, quha be the maist ample benefice
of God, hes perseverit al this tyme faithful
professours of the trew religion , insamekle

C

Apoc.3.

of the fible
Pastours.

The assurit way to pluk awā
arcuilit, doisinit and foundeit, that for the
defence of the samintrew religiō, it apperis
that tha dar nocht anis cheip.

Bot that thing on na maner of way othir
may or suld be sufferit, that the pastours of
the kirk for the maist parte, aboue al wthe-
ris ar be apperance siclyke persons : albeit
quens gregem! tha suld proffer thame selfs (that wtheris
gladius super be thair worthy exemple may be encraget
brachium eius to play the lyke) maist stout and curagious
& super oculi defenders of the stādart in setting fordware
lum dextrum the trew faith. Bot thir men nochtwith-
eius. Brachiū standing, for the maist parte othir ar dum,
siccabitur & or lyis hid (take and guid heid nocht theles
oculus dexter to thair awin effairis) or ellis apperis to
eius tenebre- beir with, and fauour (I wil nocht say con-
scens obscura- sentis) to thair awin aduersars, quha ar
bitur: Zach. II

of the opinio
of sum graue
and weil ler- quhilk aboue al the rest hes haldin me in
nit men. Atouer thairis zit an wthir thing,
grete cūmer and noy. to wit, that sum guid,
leirnit, and wyse men affirmis it fer bettir

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at this tyme to keip aluterlie silēce , than to attempt ocht in defence of the trew faith and catholik religion , agains the furie of seditious persons . I wil eik this mai-rouer, that quhen tha preis thame to assail-ze ony thing in sik bissines , than perceave tha , and affirmis thame selfs to be disap- pointit of al curage , zea and of chair accu- stomit stoutnes of spirit also . Quhairthrow in weray dede it come to pas , that I (ex-
cept the merciful lord of his guidnes had supportit my febelnes) had almaist begun to dout , quhiddir gif our , zea ewin ancient and vniuersal profession offaith , obseruit renerentlie vnto this day in the catholik ^{That this is na kirk, war trew or fals to wit, quhen it ap-} new thing, the perit to me , that the gratiouis and almighty furious waige God favorit this new profession of faith , ^{of the Arria-} rather than the ancient : becaus I saw tha-
me , quha ar addictit to this new faction ^{tis and Dona-} defend it with sa grete bauldnes , with sa ^{tis &c. may be a sufficienc} testimonie : as grete cuir , walking and infinit labouris , witnessis

C ij

The assurit way to pluk awa

Eusebius, Epi- Zea with the lois of thair guidis, banissig,
phanius, Ni- and with wilful haisserting of thair awin
cephorus & lyues:bot contrarie I saw othir nane or few
s. Augustine to be found, quha with ony curage of mynd,
in sa mony pla- or with tinsel of thair geris, I wil nocht say
ces, that thay of thame selfs, wald defend our anciet pro-
neid nocte to fession of faith. And in caice ony siclyke
be mentionate. war found, few war amangis thame, quha
being haldin men of ony wisdom or of ony
excellēce, frelie without rewad wald take
the mater on hand.

The austor

In this perplexitie treulie, albeit I nothir
rewoltit fra the catholik faith, nor doutit
thairin: in dede zit I dar nocht deny, bot I
Note the gro- oftymes and richt mekle hes bene weray
und and est- cummerit throw thocht of the mater. Bot
bilissing of the fra I tryit the hail treuth mair profundlie,
catholik faith: I wnderstuid cleirlie the foundment and
to the quhilk establisshing of our faith and religion, nocht
na heretik to be situat in waik, feble and corrupt men,
may clame. bot in almighty God: quha be his word and
I. Cor. 2. infinit miracles hes at al tymes declarit
Marc. vlt.

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til ws our faith to be sa suir and vndoutit,
that of it, gif we wald be othir wyse or cir-
cumspect, we suld noways dout for the i-
gnorāce, corrupt lyfe and febilines of men,
and specialie of pastours of the kirk: in de-
fence of the samin at this presēt. Forquhy,
our faith hes bene at al tymes passit, sa
cleirlie approūt be God him awin self, to be ~~Aslout saying~~
~~the only trew faith, that gif it war fals, we of a~~ faithful
micht bauldie and treulie say to God him hert, and a
self, Gif we haue errit, thow o eternāl confessiō maist
God, is the cause of our errour: For thow hes ^{trew.}
deceauit ws, gif we be deceauit sen we beīg
obedient to thy command hes hard thy
kirk in the quhilk thow hes selit and con-
firmit at al tymes that faith and religion
quhilk we keip, to be the only trew faith
and cūmin of the: and that with sik werks,
quhilks nane micht euir haue wrocht, bot
thow allane: quhilk thing thow neuir hes
done for confirmation of the new faith, and
fals religion of our aduersars.

C ij

The assurit way to pluk awa

Throw the im Quhairfor we assuritlie beleue and con-
perfection and stantlie dois profes, our faith to be the only
sebilnes of mo- trew faith , nocht withstanding quhat so-
ny callit ca- euir presentlie be our imperfection and fe-
tholikis now alyve , nane bilnes : and assuiritlie knawis , that the
suld be sclan - faith and religion of our aduersars (nocht-
derit concer- withstanding al the excellencie, feruour, cō-
ning faith: bot stance, erudition and ready curage , quhilk
the perfection tha mak thame to haue) is wickit and to
of lyfe , leir- thy word manifestlie contrarious. Quhilk
wing and ha- lines of al the purpose the maist ioyful and delectable
sanctis of G-d rememberance of the intellable numbir
oner al the of haly and weil lernit men professours of
warldin al ai our faith and religion, quha be the, o lord,
ges and tymes war appronin in erth , and now with the
sen Christ is as reioses in gloir, confortis and confirmis ws
cension , ha- nocht litil. Quhais doctrine treulie and ex-
ving the sa- min self faith cellent knaulege in al kynd of science, als-
common with weil of humanitie as of diuinitie, quhais
ws, suld gre- hail and meruelous iudgement, quhais lyfe
sumlie strenth incorrupt and be God approuin quhen we
and confirme remembir, we conceaue hoip of victorie :
at man in the

and being maid suir of the treuth of our samin in al
faith and religion, easelie thairfra discer-^{yme of tenta-}
nis our aduersars with thair disaggyosit & ^{tion.}

hypocritical profession. In quhilkis (our of the faith of
aduersars I meane) sen tha ar manifestlie our aduersars.
contrarious to the maist haly and best ler-
nit ancient fatheris professouris of the sa-
min faith and religion quhairof we ar, we
see now clerlie that na thing is, bot a payn-
tit deceatfulnes, and an only vane and ^{2.Timoth.3.}
outward glistering and apperance of the
trew knawlege and religiō. Quhais coucels
cōtrar God and his kirk tane an hād be the
wylis of Sathan, nochtwithstanding thair Note.
furious raige proceding with sa grete preis
and force, sal without dout proffet na thīg
at lenth. Nocht treulie paraduenture for ^{Leuit.26.}
the pietie worthines and zeale of the chri- ^{Psal.131.}
stianis now alyue: bot for declaration of ^{3.Reg.11.}
the pouer of God and christe Iesus our
lord: quhilk pouer is maist specialie maid
manifest, that nochtwithstanding sa mony

The assurit way to pluk awa

throw the im
perfection and stantlie dois profes, our faith to be the only
febilnes of mo-
ny callit ca-
tholikis now
alyve, nane bilnes: and assuritlie knawis, that the
suld be sclan-faith and religion of our aduersars (nocht-
derit concer-
ning faith: bot stance, erudition and ready curage, quhilke
the perfection tha mak thame to haue) is wicket and to
of lyfe, leir-
thy word manifestlie contrarious. Quhilke
lines of al the purpose the maist ioyful and delectable
sanctis of G-d rememberance of the intellable numbir
oner al the of haly and weil lernit men professours of
warldin al ai our faith and religion, quha be the, o lord,
ges and tymes war appronin in erth, and now with the
sen Christis as reioses in gloir, confortis and confirmis ws
cension, ha-
ving the sa-
nocht litil. Quhais doctrine treulie and ex-
min self faith cellent knaulege in al kynd of science, als-
common with weil of humanicie as of diuinitie, quhais
ws, suld gre-
hail and meruelous iudgement, quhais lyfe
cumlie strench incorrupt and be God approuin quhen we
and confirme remembir, we conceaue hoip of victorie:
at man in the

and being maid suir of the treuth of our famin in al
faith and religion, easelie thairfra discer-^ȝme of tenta-
nis our aduersars with thair disaggyfit & ^{tion.}

hypocritical profession. In quhilkis (our of the faith of
aduersars I meane) sen tha ar manifestlie our aduersars.
contrarious to the maist haly and best ler-
nit ancient fatheris professouris of the fa-
min faith and religion quhairof we ar, we
see now clerlie that na thing is, bot a payn-
tit deceatfulnes, and an only vane and ^{2.Timoth.3.}
outward glistering and apperance of the
trew knawlege and religiō. Quha is coucels
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stianis now alyue: bot for declaration of ^{3.Reg.11.}
the pouer of God and christe Iesus our
lord: quhilk pouer is maist specialie maid
manifest, that nochtwithstanding sa mony

The assurit way to pluk awa
and sa potent aduersars assaulting and be
seiging our catholik religion , and nane, or
at the least few (and tha to the warld and
to the carnal manis apperance, being bot
iudget fulesh and feble) fechtis for it:
I. Cor. i.
Matth. vte. nochttheles it perseveris in the Elect, quha
without fiction synceirlie seikis the lord
God.

Quhy Dis- Bot lat ws return to purpose, quhair of
cord in reli- we afoir talkit : quhow cumis it, that this
gion be sa mo savage beast Diicord in religion estir
ny meanis samekle and sa grete diligence , and that
may nocht be tane be al estates of men , sa miserablie
thane awa. daylie mair and mair raiging agauns the
christiane religion, can naways be destoyit ?
I sal schaw the trewth estir my iudge-
ment, and myn apperance I sal on na maner
of way dissimil. First othir we see nocht, or
at the least we putt neuir hand to the cau-
se of the hail diseis, leauing fer behind ws
that thing, quhilk is the only way to ruit
out al discord in religion. for we tak the
mater

mater on hand our selfs , and seikis noctt, ^{a Rom. 9.}
 as is expedient , the lord God , quha only ^{Ephe. 2.}
 may take awa and destroy this monstruous ^{b This is parēt}
 beast . For ^a thair is na thing mair certane , rans this day
 than that without the spirit of God , na contrare the
 concord may be had in faith and christiane Caluinists (or
 religion . For without ^b dout the spirit of sacramētars)
 Sathan is noctt of that pissance , that he ^{be thame}
 dow bring his awin captives , quhome he ^{twa contrare}
 haldis chenzit in errors , to that stand : ^{the Anaba-}
 that tha may be of ane sentence and mynd . me thre aga-
 Quhairthrow we see thame na les flyting , ins the serne-
 schydig and braulig amāgs thame selfs , thā tians , be tha-
 disseting fr̄ ws : quhilk thing I dout noctt ^{me four aga-}
 bot Sathan him self beiris hauelie in hert : ^{ins the swink}
 sen vnrecounciable dissenſion in religion , is ^{feldians: &c.}
 the maist certane note and mark of Satha - ane of thame
 nis doctrine , quha is the spirit of diuision agains his cō-
 and leis : as contrarie on the wthir parte , cō - painzoun of
 sent and agrement in religion , quhilk can ^{his awin self,}
 naways cum bot of God only , is the maist ^{and oftymes}
 effectuons proif of the trew and thewunlie ^{agains him}
 awin self ^{also.}

The assurit way to pluk awa

Quha wil reid doctrine.

and confer
the lamenta-
tions of Iere-
mie for Ieru-
salem , with
the state of the
kirk at this
present : thair
is na dout, bot
gif he hes ocht
of the spirit of
God , he sal
find grete occa-
sion to stand
in the catholik
faith, or gif he
hes sliddin, in
haist to reteir
thairto.

4. Reg. 25.
2. Paral. 36.
Ieremi. 39. 52
The cause of
this present tri-
ble.

Ze see heirfor o christians , quhairof
it cumis, that we dissuuir sa now in religion
and ca on na manere offort agree, nocht-
withstanding al the grete diligēce , quhilk
hiddirto hes bene tane in the mater: Becau-
se the lord fechtis nocht for ws. Nocht be-
caus he hes nocht estabilissit, and appreuis
nocht the religion quhilk we profes : bot
becaus we abusing his guidnes hes prouo-
kit him to wraith, and hes expellit him
fra our sefs. Quhair throw treulie it is cum
to pas, that he sufferis na les now ws tobe
skornit, and our maist rew religion mony-
ways vnworthelie to be tretit , than he suf-
ferit the sam in self thing of the auld: quhe
he being wraith and displeisit at the Iowis
(his choisin people as than) sufferit thame
to be led captiues and miserabilie afflictit,
the religion , quhilk he him self institute
and commādit, to be mockit, the haly altar
tobe holkit wp, and the temple with al the

al discorp in religion.

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haly pertineuts thair of tobe blasphemit,
and douning down to the ground.

This, this I say is the thing, o christians,
quhilk we suld think daylie: to wit that
God him self, for our ouer mony offēces hes
genuin ws to his and our aduersars, quha ar
the ministers of his wraith, tobe mockit re-
prochet ād lichtliit: nocht assuritlie, becaus
that he appreuis nocht our religiō, bot that
he mot teche ws, that we quha had profef- The remeid.
this godly and syntere faith and religion, * As he had
suld haue leuit a godly and a syncere lyfe. the Philistia-

Bot albeit God punissis ws bethame, nis, Moabites
quhome he hes maist * odious, sal we de- Ammonites,
spair? Na na trewlie. Than quhat remeid Assyrians,
is thair? This in dede is the only suir chaldeans or
meid. sen sa is, that God hes left ws, and v& Assur vir- Babilonians.
iustlie hes permittit ws tobe scurget be thir gafuroris moi,
wickit anis, becaus we haue offendit him: Esa.10.
that we haue recourse vnto him, acknow- Joel.2.
lege our sinnis, confes thame, leaue thame, Zachar.1.
and tak punishment of thame in our selfs. Esa.45.
2.Cor.7.

D ij

The assurit way to pluk awa

Latt ws be penitent, and (becaus we see our
selfs waistit and onergane) lat ws of al our
hert lamentable desire his mercy and gra-
ce. Quhilk thing veralie gif we do, the
victorie ouer al our enimeis apperis cōquest

Psal.106. already. For be this meane the almichty

Indic.3.6.10. deliuerit the Iowis(his chosin people), als

oft as tha being afflictit be the wicket, had
recourse vnto him with al thair hert. Bot
as concerning ws, lat ws planelie confes,
that it suld be attribute to the grete mercy
and guidnes of God, that we ar nocht alu-
terlie brocht to nocht. For we haue sliddin
fra him al, and hes nocht walkit in his
ways, bot quhatsoeuir thing apperit plesing
and guid til ws, that we haue done al.

The pastours
of the kirks
parte.

Bot first of al, zea and maist of al lat
the pastours of the kirk lament and murn,
humelie beseiking forgeueance: that tha
hunting for warldlie pōpe, for ryches, ple-
suir and eis, enterit prophanelie to beir reul
in the kirk, and did aluterlie na thing of

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thair office, nothir teching be word , nor edifiing be exemple:zea rather be insolent lyfe offendit richt mony , and thair throw causit thame quha war in the kirk of Christe, to reuolt thairfra.

Latt the secular Princis also mak thair The Princis duil, and with the first interlie murn : that parte. tha baith to thair awin heich damage, and to euersion of the common welth also (quhilk thig this day veralie tha feil, and hes thairof experience in dede) causit certane gredy, ambitious and always nauchty persons, quha wantit baith knaulege and The principal godlines to that estate maist necessar , to be cause of the Reulars of christis kirk : and that othir decay of the for blind fauour to thair awin kin and trew religion. bluid, or for recompensatio and reward of seruice. Quhilk thing quhasoeuir wil diligentlie consider , sal easelie vnderstaed to be the maist cheif blek of our sorrow, and the extreme calamitie and decay of the hale estate ecclesiastical.

D ij

The assurit way to pluk awa

The Bischoips Latt the Bischoips also lamēt and murn,
suechīg thair that tha nocht knawin sik persons to be
ordination of qualifeit, admittit thame to beir auctoriti-
tie: and zit latt thame lamēt fer mair, that
eftir that tha had knawin thame to be
vnqualifeit, depriuit thame nocht: hauing

I.Timoth.5.

**The deutie of
the people.**

**The decay of
faith.**

in in mynd the sayng of S.Paul, quhair he
says, Lay handis suddanlie on na mā (that
is, admitt na mā without sufficient tryel)
nor zit be thow partetakar of wthir mēis
sinnis. And breuelie lat the hail christiane
people murn, that tha haue bene christians
rather be name than in dede. For latt see
how mony ar fōud at this present, quha ob-

seruis the law of the lord. This is the cause,
eftir myn opinion, quhairfor that mony ar
baith depriuit of trew faith, and of the fa-
vour of God, be his richtuous iudgement.

**Al kynd of
professours of
Gods word.**

Lat also the professours of Gods word
lament and murn: that tha haue bene othir
negligent in the sawing of the samin ouer
al, or than ouer abaisit and fleit (and that

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to the extreme dainger of the auditour) in
the syncere and trew furth settig thairof.

Bot quhairto rin I heir and thair throw Al estates hes
al estates? It is bettir doutleslie to say with offendit.
David. (For this is the maist ready and the Psal. 13.52.
only assurit remeid of this calamitie) we
haue al gane out of the way, and ar maid
nauchty : thair is nane that dois guid.
And with Esaye, Al our richtuousnes is Esa. 64.
lyke a clayth steinZeit with womans flou-
ris, we ar maid al as an vnclene thing, we
haue offendit the, o lord, and lo thow hes
bene craibit: and we haue fallin al lyke the
leif, and our sinnis, lyke the wind, hes ca-
riit ws awa. Thair is nane that incallis
thy name, that rysis wp and takis a grip of
the: thow hes hid thy face frome ws, and
hes wappit ws down to the ground, becaus
of our inuiteis. Bot now o lord, thow art
our father, we ar bot clay, and thow art our
potiar, and we al ar the werk of thy han-
dis: be nocht sa fair displeisit with ws o

The assurit way to pluk awa
lord, and haue na laynger remeberance of
our sinnis: lo behald we ar al thy people:
The citie of thy sauctuarie lyis waist, Sion
is maid wildirnes, Ierusalem is destroyit:
thy haly hous, quhilk is our reuou ad gloir,
quhair our forefatheris louit the, is quyte
brint wp, and al our cōmoditeis and ple-
suris ar waistit awa: Wil thou nocht, o
lord, for al thir thingis haue pietie on ws?

Thren. 2. Lat ws alykeways cry euery ane to wchir
with the prophet Ieremie, Lat ws serce our
liks Reid the ways, remembir our felfs and return to the
hail lamente- lord. lat ws lift wp our hert with our han-
tions of Iere- des wnto the lord, that is in heuin. We ha-
mie, and with iue done ewil and hes prouikit the to angir,
him laniet the and thair for thou hes nocht sparit ws.
present cala- Thow hes couerit ws ouer in thy wraith,
mitie of trew and hes struikin ws: thow hes slane ws
Ierusalem the baly catholik without fauour: thow hes put a cloud betuix
kirk, ws and the, that our prayer suld nocht pas
throw: thow hes rutit ws out, and maid ws
to be lichtliit amangis the people: al our
enimeis

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enimeis hes gaipet and glourit vpon ws:
feir and captiuitie ar cūmin vpon ws, Zea
vastation and destruction.

Lat ws say also with the prophete He- 3.Reg.19.
lias, lord becaus the sones of Israël hes
foresakin thyn couenant and band, thair
aduersars hes brokin doun thy altars, and
hes persecutit thy prophets. Lat ws say al-
so with the prophet Ioël. The blythnes of ^{Ioël 1.}
the sones of men is cummin to confusion:
Addres zow heirfor and mak zour moin,
o ze preists, murn o ze ministers of the
altar, go zour way in, and ly in hair
claith, o ze ministers of my God. For sa-
crifices and offering ar tane frome the
hous of zour God, proclaim a fasting, cal
the kirk, gadder the aiget, and al the in-
habitants of the land togiddir, in the
hous of the lord zour God, and cry to the ^{Ioël 2.}
lord, Allace allace for this day: forquhy,
the day of the lord is at hand, and sal cum
lyke a destruction send fra the almichty.

E

The assurit way to pluk awa

Ar nocht mirth and ioy pullit awa frome
the hous of our God? Now lat ws heirfor,
sa mony as professis Christe the only Salui-
our, return to the lord in al our hert in fa-
sting, weiping and murning: lat ws rent
our hertis, and nocht as enimeis, euery ane
be contentious with wthir: bot as brethir
freinds and men of ane mynd, lat ws be
conuertit to our lord God: becaus he is gen-
tle and merciful, patient and ready to for-
geue. Lat ws proclaim heirfor a fasting, lat
ws gadder the people togiddir: lat the prests
and ministers of God murn befoir the
lord, be changeing thair lyues vnto bettir,
mair diligentlie and deuotlie execute thair
offices, & say of faith & mynd: Be fauora-
ble o lord, be fauorable to thy people, and
latt nocht thy heritage be brocht vnto cōfu-
sion: al this plaig is cumnim vpon ws, and
xit haue we nocht maid our prayer befoir
the, o our lord God, that we micht return
fra our wickitnes and haue wnderstäding,

Dan.9.

ze or think anis upon thy veritie: and
 thairfor the lord hes maid haist to bring
 this plaig vpō ws: for our lord God is iust
 in al his werks quhilks he hes done: becau-
 se we wald nocht harkin to his voce. And
 now o our lord God , quha hes brocht thy
 people out of the lād of Ægypt, quha with
 thy grete piſſance hes ſanctifiſt thy kirk,
 and hes gottin thy ſelf a name quhilk re-
 manis this day : we haue ſinnit and done Euin now in
 wicketlie. Latt heirfor thy wraithful di- mony places
 ſplesuir be turnit awa (I beſeik the, o lord , ar trew catho
 for thy richtuousnes ſaik) frome thy citie of liks abhorrit
 Ierusalē thy catholik kirk, and frome thy ſkornit and
 haly hil: forquhy , for our ſinnis ſaik , and tretit be ſchis-
 for the wicketnes of our forefatheris, Ieru- matikis , as
 salē thy haly catholik kirk and thy people wes the peple
 ar abhorrit be al thame, quha ar about ws. of Ierusalem:
 Now heirfor our God, herkin to the prayer in the captiu-
 of thy ſeruādis, and lat thy face ſchyne ouer tie of Babilon,
 thy ſactuarie, that lyis waift and do this, o be thais quha
 lord , for thy awin ſelfs ſaik. Incline o our wes the ſurge
 thame. of God ouer

E ij

The assurit way to pluk awa

God, thy eir and herkin: oppin thyn ein and behald, quhow we ar factit, and thy citie also thy catholik kirk, quhilk is callit eftir thy name: we sett nocht our humil prayer afoir thy face, hauing confidence in our richtuousnes, bot in thy grete and oft schawin mercijs. Heir gratiouſlie, o lord, be measit o lord, consider and tary nocht ouer layng, bot for thyn awin saik do it, o our lord God: for thy citie the catholik kirk, and thy humil and semple people ar callit eftir thy name.

The conclusiō.

Ion. 3.

Ioel. 2.

Iudit. 3.6.10.

This is, this is I say, o Christians, the only and suir remeid to tak awa discord in religion. to wit be exemple of the Niniuits and Iewis to acknawlege and confes our sinnis, to return to the lord God, with al our hert and with emēdation of lyfe, and professiō of guid werks according to his desire, to beseik him for support. This thing without dout gif we vnfenzetlie do, maist eaſelie sal that thing be performit, quhilk

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naways afair we culd obtene, nocht with-
standing al diligence tane be ws in the The maist pre-
mater: to wit that ws be maid of ane hert tions thing in
and of ane mynd in the christiane religion, erth, is christia
quhilk is of al things in the warld a mater
maist wechty. For & God be with ws, and Rem.8.
fecht for ws, quhat may hurt ws. Wickit
Sathan with al his gaide salbe confoundit.
The princis sal acknaulege, lune and foster
the trew kirk, and according to the ancient
custome, sal haue it in reuerence. This treulie
sal the lord do, be quhais only grace baith
faith self and perseveriance in the samin, is I. Cor.2.
frelie geuin. Thā treulie sal we kuaw, that Ephes.2.4.
the lord hes had a zeale ouer the erth and
his kirk, and that he hes bene gratiouis to
his people. For he sal nocht geue ws for evir
to be a lichtlie vnto Pagas: bot sal mak hi,
that cummis fra the north, to be fer fra ws,
sal hurle him vnto wildernes, and the stink
of him sal ascend, becaus of his proud atte-
ptis.

E iij

The assurit way to pluk awa

Quha vnfen-
zelie repentis his, bot reiose and be blythe in zour lord
thair offendis, God:for he sal cause the euining and mor-
may: on this manere reiose ning schour descend vnto zow, as in the
and hoip.

Thir ar callit
the grete oost
of the lord.

Be na thing abaisit heirfor, o catholi-
cisme, bot reiose and be blythe in zour lord
beginning and zour barn fluirs salbe fillit
with quheit, and zour wyne pressis sal
ouerflow with wyne & oil. For the lord of
his guidnes, sal rander to ws agane, quhen
we sal return to him with al our hert,
tha zeris, quhilks the locust, gershoipar,
widdering wind and cattirpillar did eit
and destroy: because the piſſāce of the lord
is grete, quha hes wrocht meruolous things
vnto ws, and than the people of God sal
nocht be confoundit for euir. For it salbe
sein, quhilk in S. Iohnes revelation xix.
chep. is forespokin of the discord of reli-
gion in thir words. And the beift wes-
tane, and with it that fals prophete,
quha wrocht merwels: be the quhilks he
deceauit thame, quha tuke the march of
the beift, and quha adurnit the image of it.

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Thir twa war castin quik in a stank offyre
birnād with birnstane: and the rest war
slane with his suord , that sat vpon the
hors , quhilk suord procedit of his mowth:
and al the fowlis war fillit of thare flesche.

Thair is grete neid forsuith of the suord Heb.4.
of Gods word scheiring on baith sydis : to Apec.1.
wit that with the ane syde hereseis , and The use of the
wth the wthir abuses and occasion of sin twa aiget
be tane awa . Bot the lord sal performe sword of gods
the twa , quhen we turn to him of al our
hert , and na soncar : as it may be sene in
the fyfte of Iudith , quhare it is writtin on
this maner , Quhaireuir the people of Israel Note the re-
passit without bow or arrow, without buk- port of A-
ler or suord , thair God facth for thame , chior to Holo-
and causit thame to haue victorie , and fernes , concer-
wes nane able to hurt this people , except ning the pe-
quhen tha departit fra the mirschiping of ple of God.
thair lord god . Bot quhen soeuir tha mor-
schipit ony wthir eycept thair God , tha
wir genuin ouer to be spulzeit , slane & putt

to confusion . Neuirtheles sa oft as tha re-
pentit that tha had left the worshiping
of thair God, the samin God of heuin gae
thame pouer and strenthe to withstand
thair enimeis : and sa layng as tha sinnit
nocht ~~in~~ the ficht of thair God, al thing
come weil be hand with thame . for thare
God haitis wnrichtuousnes : Quha dou-
bleslie sal cuir multiplie scurges , gif we mul-
tiplie sinnis , Lat ws heirfor , quha maist
iustlie (for our sinnis) ar waistit and brocht
to nocht , return to God with al our hert.

To God eternal be gloir and blissing.
Amen.